Hadiths 1-60 of *Zad al-Talibin* "Provisions for the Seekers"

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قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِامْرِئٍ مَّا نَوٰى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَرَسُوْلِهِ فَهِجْرَتُهُ إِلَى اللهِ وَرَسُوْلِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلٰى دُنْيَا يُصِيْبُهَا أَوِ امْرَأَةٍ يَّتَزَوَّجُهَا فَهِجْرَتُهُ إِلٰى مَا هَاجَرَ إِلَيْهِ

The Prophet ﷺ said, "Actions are only according to intentions, and a person receives only what he has intended. Therefore, whoever's emigration is for Allāh and His Messenger, his emigration is [truly] for Allāh and His Messenger. And whoever's emigration is for any worldly gain or a woman he is to wed, then his emigration is for what he emigrated" (*Bukhārī, Muslim*).

اَلْجُمْلَةُ الإِسْمِيَّةُ

NOMINAL SENTENCES

﴿١﴾ اَلدِّيْنُ النَّصِيْحَةُ

1. The Religion (Islam) is to act with sincerity (*Muslim*).

﴿٢﴾ اَلدُّعَاءُ مُخُّ الْعِبَادَةِ

2. Supplication is the essence of worship (*Bukhārī*).

﴿٣﴾ اَلْمَرْءُ مَعَ مَنْ أَحَبَّ

3. A person will be with whom he loves (*Bukhārī, Muslim*).

﴿٤﴾ اَلْأَنَاةُ مِنَ اللهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ

4. Calmness and patient deliberation is from Allāh and haste is from Satan (*Tirmidhī*).

﴿٥﴾ اَلْمَجَالِسُ بِالْأَمَانَةِ

5. Gatherings are to be kept in confidence (*Abū Dāwūd*).

﴿٦﴾ اَلْحَيَاءُ شُعْبَةٌ مِّنَ الْإِيْمَانِ

6. Modesty is a branch of faith (*Bukhārī, Muslim*).

﴿٧﴾ اَلْخَمْرُ جُمَّاعُ الْإِثْمِ

7. Alcohol constitutes many sins (*Razīn*).

﴿٨﴾ اَلْمُؤْمِنُ غِرٌّ كَرِيْمٌ وَّالْفَاجِرُ خَبٌّ لَّئِيْمٌ

8. A believer is simple and noble and a transgressor is deceitful and ignoble (*Abū Dāwūd, Tirmidhī*).

﴿٩﴾ اَلظُّلْمُ ظُلُمَاتٌ يَّوْمَ الْقِيَامَةِ

9. Oppression will be darknesses on the Day of Judgment (*Bukhārī*).

﴿١٠﴾ اَلدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

10. The world is a prison for the believer and a paradise for the unbeliever (*Muslim, Tirmidhī*).

﴿١١﴾ اَلْيَدُ الْعُلْيَا خَيْرٌ مِّنَ الْيَدِ السُّفْلٰى

11. The upper [giving] hand is superior to the lower [taking] hand (*Bukhārī, Muslim*).

﴿١٢﴾ اَلطُّهُوْرُ شَطْرُ الْإِيْمَانِ

12. Purity is half of faith (*Muslim*).

﴿١٣﴾ اَلْجَرَسُ مَزَامِيْرُ الشَّيْطَانِ

13. Bells are the flutes of Satan (*Muslim*).

﴿١٤﴾ اَلطَّاعِمُ الشَّاكِرُ كَالصَّائِمِ الصَّابِرِ

14. The one who eats and is thankful is like the one who fasts and is patient (*Tirmidhī, Dāramī*).

﴿١٥﴾ اَلْبَادِئُ بِالسَّلَامِ بَرِيْءٌ مِّنَ الْكِبْرِ

15. The one who initiates the *salām* is free of pride (Bayhaqī, *Shuʿab al-īmān*).

﴿١٦﴾ اَلسِّوَاكُ مَطْهَرَةٌ لِّلْفَمِ مَرْضَاةٌ لِّلرَّبِّ

16. The tooth-stick purifies the mouth and pleases the Lord (*Bukhārī* without a chain [*taʿlīqan*], *Nasāʾī, Dāramī*).

﴿١٧﴾ اَلْغِيْبَةُ أَشَدُّ مِنَ الزِّنَا

17. Backbiting is worse than unlawful intercourse (Bayhaqī, *Shuʿab al-īmān*).

﴿١٨﴾ اَلْقُرْآنُ حُجَّةٌ لَّكَ أَوْ عَلَيْكَ

18. The Qur'ān will either be evidence for you or against you (*Muslim*).

﴿١٩﴾ اَلنِّسَاءُ حَبَائِلُ الشَّيْطَانِ

19. Women are the snares of Satan (*Razīn*).

﴿٢٠﴾ اَلتَّائِبُ مِنَ الذَّنْبِ كَمَن لَّا ذَنْبَ لَهُ

20. One who repents from sin is like one who has no sin (*Ibn Māja,* Ṭabarānī, *Al-Muʿjam al-kabīr*).

﴿٢١﴾ اَلِاقْتِصَادُ فِي النَّفَقَةِ نِصْفُ الْمَعِيْشَةِ، وَالتَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ، وَحُسْنُ السُّؤَالِ نِصْفُ الْعِلْمِ

21. Moderation in spending is half of [one's] sustenance, friendliness toward people is half of [one's] intelligence, and asking good questions is half of [one's] knowledge (Bayhaqī, *Shuʿab al-īmān*).

﴿٢٢﴾ اَلْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنّٰى عَلَى اللهِ

22. The intelligent one is he who has subdued his lower self and who has worked for what comes after death, and the stupid one is he who has put his lower self in pursuance of its desires and who has vain hopes about Allāh (*Tirmidhī, Ibn Māja*).

﴿٢٣﴾ اَلْمُؤْمِنُ مَأْلَفٌ وَّلَا خَيْرَ فِيْمَن لَّا يَأْلَفُ وَلَا يُؤْلَفُ

23. The believer is one who is sociable [with others], and there is no good in one who is not sociable [with others] nor in one who is not met sociably [by them] (*Mustadrak,* Bayhaqī, *Shuʿab al-īmān*).

﴿٢٤﴾ اَلْغِنَاءُ يُنْبِتُ النِّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الزَّرْعَ

24. Songs make hypocrisy grow in the heart just as water makes crops grow (Bayhaqī, *Shuʿab al-īmān*).

﴿٢٥﴾ اَلتُّجَّارُ يُحْشَرُوْنَ يَوْمَ الْقِيَامَةِ فُجَّارًا إِلَّا مَنِ اتَّقٰى وَبَرَّ وَصَدَقَ

25. Traders will be gathered on the Day of Judgement as transgressors, except those who feared Allāh, were righteous [in their oaths], and spoke the truth (*Tirmidhī, Ibn Māja, Dāramī*).

﴿٢٦﴾ اَلتَّاجِرُ الصَّدُوْقُ الْأَمِيْنُ مَعَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ

26. A truthful and trustworthy trader will be in the company of the prophets, the very truthful, and the martyrs (*Tirmidhī, Dāramī, Dāraquṭnī*).

﴿٢٧﴾ آيَةُ الْمُنَافِقِ ثَلٰثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ

27. The signs of a hypocrite are three: when he speaks he lies, when he makes a promises he breaks it, and when he is trusted he betrays the trust (*Bukhārī, Muslim*).

﴿٢٨﴾ اَلْكَبَائِرُ: اَلْإِشْرَاكُ بِاللهِ، وَعُقُوْقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ وَالْيَمِيْنُ الْغَمُوْسُ

28. The major sins are worshipping others besides Allāh, disobeying parents, killing a human being [unlawfully], and the immersing oath (*Bukhārī, Muslim*).

﴿٢٩﴾ اَلْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِيْ صَدْرِكَ، وَكَرِهْتَ أَنْ يَّطَّلِعَ عَلَيْهِ النَّاسُ

29. Righteousness is good character, and sin is what causes uneasiness in your heart and what you dislike others to become aware of (*Muslim, Tirmidhī*).

﴿٣٠﴾ اَلْخَلْقُ عِيَالُ اللهِ فَأَحَبُّ الْخَلْقِ إِلَى اللهِ مَنْ أَحْسَنَ إِلٰى عِيَالِهِ

30. All created beings are Allāh's dependants, and the most beloved of creation to Allāh is the one who is good to His dependants (Bayhaqī, *Shuʿab al-īmān*).

﴿٣١﴾ اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِن لِّسَانِهِ وَيَدِهِ

31. A [true] Muslim is he from whose tongue and hand other believers remain safe (*Bukhārī, Muslim*).

﴿٣٢﴾ وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلٰى دِمَائِهِمْ وَأَمْوَالِهِمْ

32. And a [true] believer is he whom people trust with their lives and possessions (*Tirmidhī*).

﴿٣٣﴾ وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِيْ طَاعَةِ اللهِ

33. And a [true] warrior is one who exerts himself in obedience to Allāh (*Aḥmad,* Bayhaqī, *Shuʿab al-īmān*).

﴿٣٤﴾ وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوْبَ

34. And a [true] emigrant is he who abandons all wrongs and sins (*Aḥmad,* Bayhaqī, *Shuʿab al-īmān*).

﴿٣٥﴾ اَلْبَيِّنَةُ عَلَى الْمُدَّعِيْ وَالْيَمِيْنُ عَلَى الْمُدَّعٰى عَلَيْهِ

35. The burden of proof is on the accuser and swearing the oath is on the one accused (*Bayhaqī*).

﴿٣٦﴾ اَلْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ يَكُفُّ عَلَيْهِ ضَيْعَتَهُ وَيَحُوْطُهُ مِن وَّرَائِهِ

36. A believer is a mirror for a believer, and a believer is the brother of a believer; he safeguards him from destruction and protects him in his absence (*Abū Dāwūd, Tirmidhī,* Bukhārī, *Al-Adab al-Mufrad*).

﴿٣٧﴾ اَلْمُؤْمِنُوْنُ كَرَجُلٍ وَّاحِدٍ إِنِ اشْتَكٰى عَيْنُهُ اشْتَكٰى كُلُّهُ وَإِنِ اشْتَكٰى رَأْسُهُ اشْتَكٰى كُلُّهُ

37. Believers are like a single person; if his eye is in pain his whole body pains, and if his head is in pain his whole body pains (*Muslim*).

﴿٣٨﴾ اَلسَّفَرُ قِطْعَةٌ مِّنَ الْعَذَابِ يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ فَإِذَا قَضٰى أَحَدُكُمْ نَهْمَتَهُ مِنْ وَجْهِهِ فَلْيَعْجَلْ إِلٰى أَهْلِهِ

38. Travelling involves a degree of punishment; it deprives one of his sleep, food, and drink. Therefore, when one has accomplished his purpose at his destination, he should hurry back to his family (*Bukhārī, Muslim*).

نَوْعٌ آخَرُ مِنْهَا

Another Form of Nominal Sentences

﴿٣٩﴾ قَفْلَةٌ كَغَزْوَةٍ

39. The return from battle is like the battle itself [in reward] (*Abū Dāwūd*).

﴿٤٠﴾ سَيِّدُ الْقَوْمِ فِي السَّفَرِ خَادِمُهُمْ

40. On a journey, the leader of the group is their servant (*Ibn Māja,* Bayhaqī, *Shuʿab al-īmān*).

﴿٤١﴾ طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ

41. To seek sacred knowledge is an obligation on every Muslim (*Ibn Māja*).

﴿٤٢﴾ أَصْدَقُ الرُّؤْيَا بِالْأَسْحَارِ

42. The most truthful dreams are [seen] just before dawn (*Tirmidhī*).

﴿٤٣﴾ خَيْرُكُم مَّنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

43. The best among you is he who learns the Qur'ān and teaches it (*Bukhārī*).

﴿٤٤﴾ أَحَبُّ الْأَعْمَالِ إِلَى اللهِ أَدْوَمُهَا وَإِنْ قَلَّ

44. The most beloved actions in the sight of Allāh are the regular ones, even if they amount to little in quantity (*Bukhārī, Muslim*).

﴿٤٥﴾ مَطْلُ الْغَنِيِّ ظُلْمٌ

45. Delay in the repayment of debt by a wealthy person is a form of oppression (*Bukhārī, Muslim*).

﴿٤٦﴾ حُبُّكَ الشَّيْءَ يُعْمِيْ وَيُصِمُّ

46. Your love for something blinds and deafens (*Abū Dāwūd, Aḥmad*).

﴿٤٧﴾ مَا قَلَّ وَكَفٰى خَيْرٌ مِّمَّا كَثُرَ وَأَلْهٰى

47. What is little but sufficient is better than that which is abundant but causes heedlessness (*Ibn Ḥibbān*).

﴿٤٨﴾ طَلَبُ كَسْبِ الْحَلَالِ فَرِيْضَةٌ بَعْدَ الْفَرِيْضَةِ

48. To seek lawful earnings is an obligatory duty following other obligatory duties (Bayhaqī, *Shuʿab al-īmān*).

﴿٤٩﴾ حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيْئَةٍ

49. Love of this world is the origin of all sin (Bayhaqī, *Shuʿab al-īmān*).

﴿٥٠﴾ أَفْضَلُ الصَّدَقَةِ أَنْ تُشْبِعَ كَبِدًا جَائِعًا

50. The most virtuous charity is that you satisfy a hungry stomach (Bayhaqī, *Shuʿab al-īmān*).

﴿٥١﴾ مَنْهُوْمَانِ لَا يَشْبَعَانِ، مَنْهُوْمٌ فِي الْعِلْمِ لَا يَشْبَعُ مِنْهُ، وَمَنْهُوْمٌ فِي الدُّنْيَا لَا يَشْبَعُ مِنْهَا

51. Two greedy people are never satiated: one who is greedy for knowledge can never get enough of it, and one who is greedy for worldly possessions can never get enough of them (Bayhaqī, *Shuʿab al-īmān*).

﴿٥٢﴾ أَفْضَلُ الْجِهَادِ مَنْ قَالَ كَلِمَةَ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ

52. The most virtuous *jihād* is when one speaks a word of truth before an unjust ruler (*Abū Dāwūd, Tirmidhī, Ibn Māja*).

﴿٥٣﴾ لَغَدْوَةٌ فِيْ سَبِيْلِ اللهِ أَوْ رَوْحَةٌ خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيْهَا

53. A morning or an evening spent in the path of Allāh is more superior than the world and whatever it contains (*Bukhārī, Muslim*).

﴿٥٤﴾ فَقِيْهٌ وَّاحِدٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ

54. A single jurist is more severe on Satan than a hundred worshippers (*Tirmidhī, Ibn Māja*).

﴿٥٥﴾ طُوْبٰى لِمَن وَّجَدَ فِيْ صَحِيْفَتِهِ اسْتِغْفَارًا كَثِيْرًا

55. Glad tidings are for him who finds abundant invocations for forgiveness recorded in his book of deeds (*Ibn Māja*).

﴿٥٦﴾ رِضَى الرَّبِّ فِيْ رِضَى الْوَالِدِ، وَسَخَطُ الرَّبِّ فِيْ سَخَطِ الْوَالِدِ

56. The pleasure of Allāh is in the pleasure of the father, and the displeasure of Allāh is in the displeasure of the father (*Tirmidhī*).

﴿٥٧﴾ حَقُّ كَبِيْرِ الْإِخْوَةِ عَلٰى صَغِيْرِهِمْ حَقُّ الْوَالِدِ عَلٰى وَلَدِهِ

57. The right of an elder brother over the younger ones is like the right of the father over his children (Bayhaqī, *Shuʿab al-īmān*).

﴿٥٨﴾ كُلُّ بَنِيْ آدَمَ خَطَّاءٌ وَّخَيْرُ الْخَطَّائِيْنَ التَّوَّابُوْنَ

58. The children of Ādam are all profuse wrongdoers, but the best of profuse wrongdoers are those who repent (*Tirmidhī*).

﴿٥٩﴾ كَم مِّنْ صَائِمٍ لَّيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الظَّمَأُ وَكَم مِّنْ قَائِمٍ لَّيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّهَرُ

59. How many there are who fast but do not gain anything from it but hunger, and how many there are who pass the night standing in prayer but do not gain anything from it but sleeplessness (*Dāramī*).

﴿٦٠﴾ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيْهِ

60. Of the excellence of one's Islam is that he leaves that which does not concern him (*Tirmidhī, Aḥmad*).